A Short RELATION

Of what is believed amongst

The People of GOD

Touching divers Points of RELIGION.

1. *Concerning the Word of God, the fall of man, and Restauration by Christ.*
2. *Concerning the Scriptures.*
3. *Concerning Faith, Love and Works.*
4. *Concerning Baptism and the Lords Supper.*
5. *Concerning the Sabbath.*
6. *Concerning Tythes.*
7. *Concerning Swearing.*

[illegible] many of the servants of God have born a large testimo- [illegible] latter dayes, in which the Lord is establishing the [illegible] of his own house a top of all mountains, Isaiah 2. 2: [illegible] that the enemy the old Serpent bestirs himself, [illegible] on his tail, thinking to cast [illegible] to the ground, and [illegible] the words of the Lord in [illegible], by casting stumbling blocks before them, and by false [illegible]: therefore in love to the truth, and in the [illegible] received, I give my testimony of these things in the year 1666.

PETER HARDCASTLE.

The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Joh. 5. 25. Christ is wherever [illegible] from the dead, and Christ shall give [illegible] Eph. 5. 14.

SHORT RELATION.

The Perils of GOLD.

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Concerning the Word of God.

THe Word was in the beginning before the Scriptures were written, before the heavens or the earth were made, or any vilible thing therein: before man or woman was created, who was the only begotten Son of God, by whom God made the heavens and the earth, unto whom God said, *Let us make man in our Image*: so by the Word, the only begotten Son of God, the heavens, and the earth, and all things therein were made. And in the Image of God, man and woman was made, and God gave them dominion over the beasts of the field, and the foules of the aire, and every creeping thing, yea over the Serpent, the most subtil of all the beasts, man had dominion, so long as he stood in the Counsel of his Creator, and kept his Command; this was the blessed estate before the Fall, man in the image of God in righteousnes, and holiness, in innocency, in love with God, and all his creatures: Oh who can declare of this blessed estate, and not fall short, my tongue cannot utter it. I am but a little child, yet according to the opening of the life in me I speak a little of those things, but the Serpent which is the devil, through his subtilty tempted the woman to break the Command of God: and the woman tempted the man, and they both broak the Command of God, and eate of the tree of Knowledge, so sin entred, and death came over them: they died to the righteous life:

Innocency was loſt: then they ſaw their nakedneſs, and were both aſhamed, and they became lyable to the curſe and wrath of God, and was driven from the preſence of the Lord: Oh ſad eſtate! who can declare it! man once in Innocency in the heavenly Image, now in the earthly: once a living ſoul, now is death come over him: once partaker of the bleſſings of God, but now lyable to the curſe: and this is the ſad Eſtate of all mankind in the fall: And out of this ſad and woful eſtate, man by all his wiſdom and power of himſelf cannot any way deliver himſelf, but muſt lye under the wrath of God for ever, except the Lord redeem him.

But the Lord who is rich in mercy, love and compaſſion towatd mankind, ordained a Saviour and Deliverer, by whoſe power, man might through faith in him be reſtored and redeemed out of the fall and woful eſtate; which Saviour and Deliverer is his only begotten ſon, the Son of his Love, which lay in his boſome, him did God ordain: and in his appointed time, ſent him into the world, he who is called in the Scriptures, The Word of God, The Light of the World, the Seed (Chriſt) the Corner ſtone, the rock of Ages, the power of God, theſe and ſuch like names and titles ſignifie the one holy thing which God ſent into the world, which took upon him the ſeed of *David* according to the fleſh, and became man, and preacht the kingdom of God, and the Goſpel of the kingdom, opened the eyes of the blind, made the deaf to hear, and the dumb to ſpeak: by theſe and ſuch like Miracles he was approved of God, and many belived he came from God; but the Jews, the Scribes, and the Phariſees, and chief Prieſts caused

caused him to be put to death: so he suffered in the flesh, but was quickened by the Spirit and power of God, which power he received of his Father, to lay down his life, and take it up again, and in the Lords time entred into his glory, which he had with his Father before the world began, and now is at Gods right hand in a glorious celestial body, and by his power he ministers life to his sanctified ones, and with his light enlightens every man that cometh into the world, that all men through the light may believe, and come to Repentance: And as many as receive the light, by believing in it, they receive power, and by the power of God, sin is wrought out of the creature, which came in by the power of darkness in the fall: and so as man becomes dead to sin, he becomes alive to God, and so the Image of God comes to be restored, and man into the Image of God again, and this all done by Christ the power of God: so let flesh be silent, and man deny himself, and lye in the dust before the Lord, and exalt his great and glorious name, who alone is worthy to receive Honour, and glory, who hath redeemed, and is redeeming many unto himself, that they may sit down with *Abraham*, *Isaac* and *Jacob*, and all the sanctified ones in his heavenly Kingdom for evermore. 179

Concerning the Scriptures

THe *Scriptures* that were spoken by the holy men of God, as they were moved by the holy ghost, are the Words of God, and a true declaration of the mind of God, and of those things which were most surely believed amongst them, who were eye-witnesses

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and Ministers of the Word *Luke* 1, 1, 2. *Exod.* 20. 1. *Exod.* 4. 15. *Chap.* 19. 6. *Chap.* 24. 3. & 4. 8. *Deut.* 1. 1. *Chap.* 4. 36. *Micha* 2. 7. *Deut.* 18. 18. *Chap.* 31. 1. *Eccles.* 12. 10. *Rev.* 1. 3. *Chap.* 22. 18. And *Jude* saith in his Epistle, *Remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ*: Many more Scriptures might be added to prove the Scriptures that were spoken from the Spirit, to be the Words of God, but these are sufficient to inform the simple, and convince the gain-sayer. The Scriptures are serviceable to the Children of Light, who have the same spirit that gave them forth. But they who are guided by another spirit, wrest the Scriptures to their own confusion.

Concerning Faith.

FAith is a pure and perfect Gift of God: An evidence of things not seen with any carnal eye: And as Hearing comes by the Word of God, even so Faith comes by Hearing: For who can believe in him of whom they have not heard: This is the living faith which stands not in mans wisdom, but in the power of God. And by the operation of this pure living faith in the power of God, man comes to witness his heart purified from dead works, and so comes to have dominion over the spirit of the world: and saith John in his Epistle, *Chap.* 5. *verse* 4. *This is the Victory, that overcometh the world, even our Faith.* And whatever Sacrifice is offered to God out of this living faith, is sin, and the Lord hath no delight in it, and therefore the Lord had no respect to *Cain* and his offering: neither hath he any respect at this day to them

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that offer in *Cains* nature; therefore are they wroth, and persecutes the just: so people may see in the light, from what spirit persecution ariseth about Religion and worship of God. And by the living faith in the power many Miracles and wonderful works were wrought both in *Moses's* dayes, and the Prophets dayes, and Christs, and the Apostles dayes, the deaf heard, the blind came to see, the lame walked, and the dead was raised to life again; even so now in this our day, by faith in the same power, the deaf comes to hear, and the eye which the God of the world had blinded, is opened; and the soule which had laid dead under deaths dominion, is raised to life: Blessed be the Lord God Almighty for evermore, saith my soul.

Concerning Love.

LOve is of God, for God so loved the World, that he gave his only begotten Son a light into the world, that whosoever believeth in him should not perish, but have everlasting life: and this is the free Love of God unto mankind; and where this Love prevails upon the hearts of people, they come to love God who first loved them, and are made willing to obey his voice, and do his will in what he requires of them: And it was the Love of God in times past which made his people endure Tryals and Tribulations of what kind soever they were. And the same love in this our day makes the people of God willing to endure Trials and Tribulations of what kind soever the Lord permits to come unto them, for the tryal of their Faith and patience; and not only so, but it enables them to love their enemies also, because Christ commands

commands it, and becauſe God loved them when they were enemies to him by wicked works. Chriſt ſaith, *Love your Enemies, Bleſs them that curſe you, do good to them that hate you, pray for them that deſpitefully uſe you and perſecute you, that ye may be the children of your father which is in heaven.* Theſe things are fulfilled a-among the children of God, born of incorruptible ſeed. But as it was in time paſt, ſo it is now, He that is born after the fleſh, perſecutes him that is born after the ſpirit: but let the little children continue in the love of God, and keep the word of his patience: for ſaith one in a certain place, They overcame by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto death.

Concerning Works.

GOod Works are ſuch as proceed from the ſpirit of God the fountain, from whence all good comes. And they who keep in the living faith, it works by love, and where the love of God is in the heart, there ariſeth good thoughts, and good words, and good works. And here the good tree is known that brings forth good fruit: but on the contrary, ſuch as are guided by the ſpirit of the world, are out of the faith and love of God, and from ſuch ariſeth evil thoughts, and evil words, and bad works: and here the evil tree is known that cannot bring forth good fruit: And to the root of this tree the Axe is laid to hew it down even for the fire: ſo the children of Light, they diſcern what the tree is by its fruit, and what the fountain is, by the water that ſprings from it.

Concerning

Concerning Baptiſm.

THere is one Baptiſm effectual to ſalvation according to Epheſ. 4. 5. 1 Epiſtle of Peter 3.21. Of which, Water-Baptiſm is an Figure: And this is the Baptiſm of Chriſt which is with the holy Ghoſt, and with fire, which both *Moſes*'s Baptiſm and *Johns*'s Baptiſm figured forth, and they both pointed at Chriſt. For ſaith *Moſes*, Deuteronomy 18.15. *The Lord thy God will raiſe up unto thee a Prophet like unto me, unto him ſhall ye hearken.* And ſaith *John*, *I indeed baptize you with water unto Repentance, but he that cometh after me he ſhall baptize you with the holy Ghoſt and with fire, whoſe fan is in his hand, and he will throughly purge his floor, and gather his Wheat into his garner, but will burn up the chaff with unquenchable fire*: And this is the Baptiſm which is in the name of the Father, Son and holy Ghoſt; and they who come to this Baptiſm, they know the fan in the hand, and the purging of the floor, and the gathering of the wheat into the garner, and the burning of the chaff, and the old man plunged into death, and the new man raiſed unto life, which is the ſumme and ſubſtance of all; and the ſubſtance being come, the ſhadows fly away. And ſaith the Apoſtle, *By one ſpirit are we all baptized into one body*, 1 Cor. 12. 13.

Concerning the Lords Supper.

THe Lord hath prepared a Supper for all his ſervants who are made willing to labour in the day, and do the work that God appoints them. And bleſſed are all

they who are accounted worthy to come to the Lords Supper, they are such as are turned from darkness to light, from the power of Sathan unto God, and waits upon God, that they may know his will and do it, that they may be redeemed from sin, and have their fruit unto holiness, Rom. 6. 22. These partake of the true bread that comes from above, which is Christ: they are members of his body, and eats of his flesh, and drinks of his blood, and so are kept alive unto God: and saith he, *Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him and he with me*, Rev. 3. 20. Now they who witness him come, have no need to receive the bread and the cup outwardly, which was commanded to shew forth his death untill he came; But they at whose door he knocks, and can have no entrance, he neither sups with them nor they with him, and yet these may eat the bread and drink of the cup outwardly, and have neither Union nor Communion with the Saints, but remains in sin and iniquity, and heathenish abominations, and so crucifies the just, and puts him to open shame with their ungodly deeds.

Concerning the Sabbath.

WHen the Lord had made the heavens and the earth, and all the host of them, he rested the seventh day, which was a sign of the everlasting rest, he would bring his people to when they had done their service to him: and when the Lord made a covenant with the children of Israel, he commanded them to observe every seventh day a Sabbath of rest, and they were a sign of the everlasting rest, *Exod.* 31. 13. *Ezek.*

20. 20. And now I bear my testimony, that God hath prepared an everlasting rest for his people, and saith Christ *Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoak upon you, and learn of me, and you shall find rest unto your souls*, Mat. 11. 28, 29. So they who rein the faith, and comes to Christ, and learns of him, denyes themselves, takes up the cross, and ceases from their own works, to do the Will of God: these enters into the rest, and sits down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of heaven: but they who live and die in sin, they come short of the rest which God hath ordained for the righteous, and are shut out of the Kingdom of God, *For no unclean thing can enter therein;* therefore I say as the Apostle once said. *Col.* 2. 16, 17. *Let no man judge the true Christians in meat or in drink, or in respect of an holy day, or of the Sabbath daves, which are a shadow of things to come, but the body is of Christ, and Christ is the summe and substance of all.*

Concerning Tythes.

THe Law was added because of transgression, til the seed should come, *Gal.* 3. 19. and they that were of the Tribe of *Levi*, who had the Office of the Priesthood, had a Commandment to take Tythes of the people, according to the Law which were of their brethren, and came out of the loins of *Abraham*, but the seed Christ is come an High-priest for ever after the power of an endless life: so the Priest-hood being changed, there is made of necessity a change also of the Law, , *Heb.* 7. The Priest-hood being changed, and the Law fulfilled, and the hand-writing of Ordi-

nances taken out of the way, which was against us, nailed to the Cross of Christ, *Col.* 2. 14. Who is ordained an High-Priest over the house of God for ever, a Minister of the true Tabernacle which the Lord hath pitched, hath power to ordain Ministers to preach the Gospel which is the power of God: By which Gospel of Glad-Tydings unto captivated souls, the hearts of people comes to be opened, and love springs up to minister carnal things to such as have need of them: For so hath the Lord ordained, That they who preach the Gospel, should live of the Gospel: thus it was with the primitive Christians, before the Deceivers and false Prophets came in, and the Apostacy entred: but Christ declared of false Prophets that should come in sheeps cloathing, but were inwardly ravening wolves, by their fruits they should be known. And *Peter* saith in his second Epistle 2, 3. *That through covetousness with fained words, would they make merchandize of them.* And *Paul* said, *That grievous wolves would enter in, not sparing the Flock*, Acts 20. 29. And in his Epistles describes them more fully, and calls them *Covetous, and proud, Truce-Breakers, without natural affection, high-minded, and lovers of Pleasures more then lovers of God.* And *Jude* declares in his Epistle, They were entred in, and said, woe unto them, they went in the way of *Cain*, and ran greedily after the error of *Balaam* for Rewards. And *John* saith in his first Epistle, 2 chap. Little children it is the last time, and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time, they went our from us. Now by these Antichrists false Prophets and Deceivers which entred in the Apostles time, but more abundantly after, came

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in the Apostacy, they being gone from the life and power of God themselves, drew others after them: so when the Life and power of God was departed, darkness came over, the night came over the day, and people wrought in the dark, and built Idol-Temples, or Mass-houses, and set up Crosses and Images, and brought in Tythes again, which the Lord never commanded them: but now is the day dawned again, after the long and dark night of Apostacy, and the Son is risen, and many are witnesses of him: and such are made willing to suffer imprisonment of their bodies, or spoiling of their goods, rather than to pay Tythes to Priests, or money to repair Steple-Houses: and now many of them are wroth as *Cain* was, and prepare War, as in time past, *Micha* 3. and so they make it manifest by their fruits, they are of the false Prophets and Deceivers, that Christ and the Apostles told us of.

Concerning Swearing.

WHile man stood in the Counsel of God, in righteousness and Innocency before the fall, there was no need of Oathes: but when man was fallen from God his Maker, and lost the Image of God, death came over, and hardness of heart and unbelief came in, and then oaths were used to confirm promises, and end controversies: and lest the Jews should serve other gods then he that brought them out of Egypt, he commanded them to swear by his name: but from the beginning it was not so: but Christ is come, the beginning and the end, the first and the last to restore man again into that which he was in the beginning: as it is written, The Son of man is come to seek and to save

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that which was lost: so when the Image of God is restored again, and man into the image, there is no need of Oaths, but every man will speak the truth; and therefore said Christ unto his Disciples, *Ye have heard that it hath been said by them of old time, thou shalt not forswear thy self, but shalt perform unto the Lord thine Oathes: but I say, Swear not at all:* This is Christs command unto his own: and *Moses* commanded to hear Christ, *Deut.* 18. And when *Moses* and *Elias* talked with Jesus in the holy Mount, *Peter*, *James* and *John* heard the voice from the excellent Majesty, which said, This is my well beloved Son in whom I am well pleased, hear him: Now how can any Christian swear, and not break the command of Christ. And *James* saith, Above all things my brethren, Swear not, neither by heaven nor by earth, neither by any other Oath, but let your yea be yea, and your nay nay, lest you fall into condemnation. Hence it is that the true christians rather then break the command of Christ, and fall into condemnation, are made willing to suffer imprisonment, or what may be permitted to come for the tryal of their faith, knowing in themselves an induring substance. And saith *Christ*, *Blessed are they that suffer persecution for righteousness sake, for theirs is the Kingdom of heaven.*

The End.

John Boorond
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